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John Trotter Brockett.

1833.

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John Trotter Brockett.

1853.

1250. a. 30.







*Auferre, trucidare, rapere, falsis nominibus, imperium
atque (ubi solitudinem faciunt) pacem, appellant.*

Thucyd.

Anglicè:— "The accustomed relations of amity & peace."

K. Frederick II

ROYAL
MORNINGS.

FREDERIC LOQUITUR.

LONDON:

PRINTED FOR DAVID STEEL, UNION-ROW,
LITTLE TOWER-HILL.

M.DCC.XCVIII.

ROYAL
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MORNING

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P R E F A C E.

FREDERIC LOQUITUR:
this is the soul which animates
his throne; and the practice,
which, with no unskilful ef-
fort, is imitated by his suc-
cessor.

Not less sacred than the
Brahmins' Vedam should this
book have been. The holy
eyes of educating kings and
initiating tyrants should alone
have read the Bible of Ber-
lin, and have witnessed the
illumination of its page: for
them it is a text-book, a
compound at once of doc-
trine and example. But
shall not the editor lose his
caste,

caste, for thus opening it to view profane? Fear not for him: the poor and humble Paria cannot be degraded.

Mystery and deception are the grand instruments. Universal in their agency, like the passions of mankind, and operating their end, like them, by various modes, how they work their way in Prussia our little book will tell: what they

they effectuate ELSEWHERE
is foreign to our purpose:
but—

“They manage these matters better in France.”



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M O R N I N G

THE FIRST.

ORIGIN OF OUR FAMILY.

IN the times of disorder and confusion, amidst barbarous nations, there was seen to spring up a new arrangement of sovereignties. The governors of different countries shook off the yoke of subjection, and soon became powerful enough to over-awe their masters; they obtained privileges, or, to come nearer to the truth, it was

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with

with the form of one knee on the ground, that they ran away with the substance. Among those daring ones, there were several who laid the foundations of the greatest monarchies; and perhaps, on a fair calculation, even all the emperors, kings, and sovereign princes, at this very time, owe their respective states to them. As for us, we are, most undoubtedly in that case. I see you blush at this. I forgive you for once; but let me advise you never to play the child so again. Remember, once for all, that, in matter of kingdoms, he catches them that can; and that there is no wrong but in the case of being forced to return them.

The first of our ancestors, who acquired some rights of sovereignty over the
the

the country of which he was governor, was Tassillon, of Hohenzollern. The thirteenth of his descendants was Burgrave of Nuremberg; the twenty-fifth of them was Elector of Brandenburg; and the thirty-seventh, King of Prussia. Our family, as well as all the others, has had its Achilles', its Ciceros, its Nestors, its drivellers and its drones, its mothers-in-law, and, without doubt, its women of gallantry. It has also often aggrandized itself by those kinds of right, which are only known to princes at once in luck, and in force enough to exert them; for, in the order of our successions, we see those of conveniency, of expectancy, and of protection. From the time of Tassillon to that of the great Elector, we did little more than vegetate. We

could, in the empire, reckon fifty princes in no point inferior to us; and, properly speaking, we were but one of the branches of the great sconce or chandelier of the empire. William the Great, by the splendor of his actions, raised our family into pre-eminence; and, at length, in 1701, (the date, you see, is not a very ancient one,) vanity placed a crown on the head of my grandfather; and it is to this epoch that we ought to refer our true existence, since it put us into a condition of acting on the footing of kings, and of treating, upon terms of equality, with all the powers of the earth.

Were we to estimate the virtues of our ancestors, we might easily conclude, that it is not to any eminence
in

in them that our family owes its aggrandizement. The greatest part of our princes have been rather remarkable for misconduct; but it was chance and circumstances that have been of service to us. I would even have you to observe, that the first diadem that bound our brows was placed on one of the vainest and lightest of heads, and that head on a body crooked and hump-backed.

And here, I am aware, my dear nephew, that I am leaving you in the dark as to our origin. It has been pretended, that that same Count of Hohenzollern was of a great family; but, in truth, few ever appeared in the world so bare of titles. However, at the worst, it is indisputable that we are of an ancient noble extraction:
good

good gentlemen, in short: let us stick to that.

THE SITUATION OF MY KINGDOM.

As to this point, I am not so well off as I could wish. To convince yourself of which, cast your eyes over the map, and you will see, that the greatest part of my territories is dispersed or divided in such a manner, that they cannot mutually assist each other. I have no great rivers that run through my provinces; some border upon them, but few intersect them.*

* The situation, extent, and soil, of the territories of the great Frederic have been wonderfully changed of late years; changed upon his own principles too, as will appear hereafter.

OF THE SOIL OF MY TERRITORIES.

A third at least of my dominions lies in waste; another third is in woods, waters, or marshes. The third, which is cultivated, produces nor wine, nor olives, nor mulberry-trees. No fruits nor garden-stuff come to any thing, without great care, and very few to the true point of perfection. I have only a few parts in which the wheat and rye have some reputation.

OF THE MANNERS OF THE INHABITANTS.

Under this head I have nothing particular or decisive to pronounce, because

because my kingdom is but a kind of Mosaic, made up of various pieces. All that I can, with any certainty, say, is, that, in general, my subjects are hardy and brave, uncurious as to eating, but fond of drinking; tyrants on their estates, and slaves in my service; insipid lovers, and surly husbands; of a wondrously cold phlegmatic turn, which I take to be, at the bottom, rank stupidity; good civilians, little of philosophers, less of poets, and still less of orators; affecting a great plainness in their dress, but imagining themselves dressed in high taste, with a little bag and a great hat, boots up to their waist, a little cane, a very short coat, with a very long waistcoat. As to the women, they are almost all fat, and special breeders; they have great gentleness,

ness, love their domestic employment, and are commonly faithful enough to their husbands. As to the girls, they enjoy the privileges in fashion; to which I have so little objection, that I have, in my Memoirs, sought to excuse their weaknesses. I hold it good policy to give those pretty creatures all the ease and freedom that may be, to prevent their learning a horrid practice, by means of which they might amuse themselves without fear of consequences, but which would cause a notable prejudice to the state. Nay, to encourage them the more to population, I take care in my regiments to give the preference to the fruit of their amours; and, if the offspring of an officer, I make him an ensign, and often raise him to higher rank before his turn.

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MORN-

and love their domestic employment
 and are contented, faithful enough to
 their husbands. As to the girls, they
 enjoy the privacy in fashion, to
 which I have to make objection, that
 I have, in my lifetime, known to ex-
 ceed their weakness. I find a good
 policy to give those busy, crafty
 all the time and freedom that they
 be to prefer, but learning a world
 of tricks, by means of which they
 might make themselves either the
 of contempt, but which would
 cause a notable pretence to the
 to encourage them the more to
 mischief. I take care in my reg-
 ular to give the pretence to the
 of their amours, and if the dis-
 tance of an officer I make him an
 enemy, and often take him to light
 and before his ear.

M O R N I N G

THE SECOND.

ON RELIGION.

RELIGION is absolutely necessary in a state. This is a maxim which it would be madness to dispute; and a king must know very little of politics, indeed, that should suffer his subjects to make a bad use of it; but then it would not be very wise in a king to have any religion himself. Mark well, my dear nephew,

what I here say to you: there is nothing that tyrannizes more over the head and heart than religion; because it neither agrees with our passions, nor with those great political views which a monarch ought to have. The true religion of a prince is his interest and his glory. He ought, by his royal station, to be dispensed from having any other. He may, indeed, preserve outwardly a fair occasional appearance, for the sake of amusing those who are about him, or who watch his motions and character.

If he fears God, or, to speak as the priests and women do, if he fears hell, like Lewis the XIVth,* in his

* And, it might be added, Lewis XVI. —
Vide Madame Roland.

old age, he is apt to become timorous, childish, and fit for nothing but to be a capuchin. If the point is to avail himself of a favorable moment for seizing a province,* an army of devils, to defend it, present themselves to his imagination; we are, on that supposition, weak enough to think it an injustice, and we proportion, in our conscience, the punishment to the crime. Should it be necessary to make a treaty with other powers, if we remember that we are Christians, we are undone, all would be over with us; we should be constantly bubbles. As to war, it is a trade, in which any the least scruple would spoil every thing; and, indeed, what man of honour would ever make

* Alas, unhappy Poland!

war,

war, if he had not the right to make rules that should authorize plunder, fire, and carnage?

I do not, however, mean, that one should make a proclamation of impiety and atheism; but it is right to adapt one's thoughts to the rank one occupies. All the popes, who had common sense, have held no principles of religion but what favoured their aggrandizement. It would be the silliest thing imaginable, if a prince were to confine himself to such paltry trifles as were contrived only for the common people. Besides, the best way for a prince to keep fanaticism out of his country is for him to have the most cool indifference for religion. Believe me, dear nephew, that holy mother of ours has her little caprices,
like

like any woman, and is commonly as inconstant. Attach yourself, then, dear nephew, to true philosophy, which is ever consolatory, luminous, courageous, dispassionate, and inexhaustible as Nature. You will then soon see, that you will not have, in your kingdom, any material dispute about religion; for parties are never formed but on the weakness of princes, or on that of their ministers. There is one important reflection I would wish you to make; it is this; your ancestors have, in this matter, conducted their operations with the greatest political dexterity; they introduced a reformation which gave them the air of apostles at the same time that it was filling their purse. Such a revolution was, without doubt, the most reasonable that could ever happen
in

in such a point as this; but, since there is now hardly any thing left to be got in that way, and that, in the present position of things, it would be dangerous to tread in their footsteps, it is therefore even best to stick to toleration. Retain well, dear nephew, the principle I am now to inculcate to you: let it be your rule of government, that men are to worship the Divinity in their own way; for, should you appear in the least neglectful of this indulgence, all would be lost and undone in your dominions. Have you a mind to know why my kingdom is composed of so many sects? I will tell you: in certain provinces, the Calvinists are in possession of all the offices and posts; in others, the Lutherans have the same advantage. There are some, where
the

Catholics are so predominant, that the king can only send there one or two Protestant deputies; and, of all the ignorant and blind fanatics, I dare aver to you that the Papists are the most fiery and the most atrocious. The priests in this senseless religion are untameable wild beasts, that preach up a blind submission to their wills, and exercise a complete despotism. They are assassins, robbers, violators of faith, and inexpressibly ambitious. Mark but Rome! Observe with what a stupid effrontery she dares arrogate to herself dominion over the princes of the earth! As to the Jews, they are little vagrants, poor devils, that at bottom are not so black as they are painted. Almost every where rebuffed, hated, and persecuted; they pay, with tolerable exactness, those

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who

who endure them, and take their revenge by bubbling all the simpletons they can light on.

As our ancestors made themselves, in the ninth century, Christians, out of complaisance to the emperors; in the fifteenth, Lutherans, in order to seize the possessions of the church; and Calvinists, in the sixteenth, to please the Dutch, upon the account of the succession of Cleves; I do not see why we should not make ourselves indifferent to all these religions for the sake of maintaining tranquillity in our dominions. My father had formed an excellent project, but it did not succeed with him. He had engaged the President Laen to compose for him a small treatise on religion, which was to procure a coalition,

alition of the three sects into one. The president abused the Pope, hinted that St. Joseph was a soft simpleton, took the dog of St. Roc by the ears, and pulled St. Anthony's pig by the tail; he expressed no faith in the story of the chaste Sufannah, he looked on St. Bernard and St. Dominic as courtiers that were refined cheats, and protested against the canonization of St. Francis de Sales for a saint. The eleven thousand virgins met with no more quarter from his incredulity than all the saints and martyrs of the Jesuit Loyola. As to the mysteries, he agreed that no explanation of them should be attempted, but that good sense ought to be put into every thing, while he was by no means for being tied up to the mere sound of words. As to the Lutherans, he was for ma-

king of them the centre-point of union and of rest; he wanted the Catholics to be, in appearance, somewhat less faithful to the court of Rome; but then he admitted that the Lutherans ought to betray less subtilty of argument in their disputes. He insisted, that, on removing certain distinctions out of the way, the sects would find themselves very near to each other. He thought there would be more trouble required to bring the Calvinists to a conciliation, because they had more pretensions than the Lutherans. In the mean while, he proposed one good expedient, which was, not to have any but God for one's confident, on occasion of taking the communion. He looked on the worship of images as a bait for the common people, but admitted that it

it was proper for a country to have a tutelar Saint of some kind or other. As to the Monks, he was for expelling them, because he looked on them as an enemy that always laid the country under heavy contributions. But priests, he allowed them their housekeepers for wives. This scheme made a great noise, because those good ladies, the three mother-churches, thought themselves each respectively aggrieved, and that it was a sacrilege to touch upon the holy mysteries. But if this essay of a project had been relished, there would have been no efforts spared to have effectuated its execution. I have not, my dear nephew, renounced it, and I flatter myself that I shall facilitate to you the execution of it. The great point is, to be useful to the whole of human

man

man kind, by rendering all men brothers; and by making it a law to them to live together as friends and relations, by inculcating to them the absolute necessity of living and of dying in commutual peace and concord, and to seek their sole happiness in the social virtues. When these maxims shall have once taken root in the rising generations, the fruit of it will be, the world's forming itself into one numerous family, and the so much celebrated golden age will not come up to that state of felicity which I ardently wish to mankind, and which it will then enjoy without adulteration. Now, pray mark what I am doing for this purpose: I use my best endeavours that all the writings in my kingdom, on religion, should breathe the strongest spirit

spirit of contempt for all the reformers that ever were, and I never let slip any the least occasion of unmasking the ambitious views of the court of Rome, of its priests, and ministers. Thus, little by little, I shall accustom my subjects to think as I do, and shall detach them from all prejudices.

But as it is necessary to have some religious worship, I will, if I live long enough, underhand, bring into play some man of eloquence, who shall preach a new one. At first, I will give myself the air of designing to persecute him; but, little by little, I will declare myself his defender, and will, with warmth, embrace his system. And, if you must know the truth, that system is already made.

Voltaire

Voltaire has composed the preamble to it; he proves the necessity of abandoning every thing that has already been said upon religion, because there is no one point of it upon which every one is agreed. He draws the picture of every chief of a sect with a mildness which bears a kind of resemblance to truth. He has dug up certain curious anecdotes of popes, of bishops, of priests, of ministers, of the other sects, which diffuse a singular gaiety over his work. It is written in a style so close and so rapid as not to leave time for reflection: and, full as this author is of the most subtle art, he has the air of the greatest candor imaginable, while he is advancing the most doubtful principles. D'Alembert and Mairieu have formed the ground-work of

of the plan, and the whole is calculated with such scrupulous exactness, as to tempt one to believe that they had endeavoured to demonstrate it to themselves before they sought to demonstrate it to others. Rousseau has been at work, for these four years past, to obviate all objections; and I am anticipating in imagination the pleasure I shall take in mortifying all the ignorant wretches that shall dare to contradict me; for there is an army of prelates and priests, constantly assembled, who are for ever imposing on the populace, which has neither the capacity nor the time to reflect.* Thence it comes to pass, that, in those countries that swarm

* So that more countries than one have a swinish multitude.

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with

with priests, the people are more unhappy and more ignorant than in Protestant countries. The priests are like soldiers, who do mischief habitually and for amusement. There are already prepared fifty consequences for every object of dispute, and, at least, thirty reflexions on each article of the Holy Scriptures. He is even actually taken up with furnishing proofs that every thing, at present, preached from thence, is but a fable, that there never was a terrestrial paradise, and that it is degrading God to believe that he made, after his own image, a mere idiot, and his most perfect creature a rank, lewd, jade. For, in short, adds he, nothing but the length of the serpent's tail could have seduced Eve; and, in that case, it proves there must

must have been a horrid disorder of her imagination.* The Marquis d'Argens and M. Formey have prepared the constitution of a council; I am to preside in it, but without pretending that the Holy Ghost is to give any the least particle of light to me more than to the rest. There shall assist at it but one minister of each sect of religion, and four deputies of every province, two of which to be of the nobility and two of the commons, or third estate. All the other priests, monks, and ministers, in general, to be excluded, as being parties concerned in the matter. And, that the Holy Ghost may the clearer appear to preside in

* Oh fie! Frederic!

this assembly, it will be agreed to decide every thing honestly according to common sense.

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M O R N I N G

THE THIRD.

ON JUSTICE.

TO our subjects we owe justice, as they owe respect to us.* By this, I mean, dear nephew, that we must do justice to all men, and especially to our subjects, when it does not over-set our own rights, or wound our

* This sentiment need not be quarrelled with, but mark the explanation.

own authority; for there ought to be no sort of equality between the right of the monarchs and the right of the subject or slave. But we must be firmly impartial and just when the point is to settle a matter of right between one subject, whatever he may be, and another. This is an act which is alone enough to make us adored. Represent to yourself Charles I. brought to the scaffold by that justice which the people implores, and demands with a loud voice. I am born with too much ambition to suffer, in my dominion, any order that should cramp my authority, and this most certainly is the only reason that obliged me to make a new code of justice. I am very sensible that I have reduced the old dame from her long robes to a jacket and petticoat; but I was
afraid

afraid of her sharp sight, as I knew her weight with the people, and knew, withal, that princes of any dexterity might, at the same time that they were satisfying their ambition, make themselves adored. The greatest part of my subjects really believed that I was moved at the grievances resulting to them from chicanery, or the tedious processes of the law. Alas ! I own to you, nay, I sometimes blush to myself for it, that, so far from having had such a relief in view, I am actually regretting the little advantages those processes used to procure me ; for the taxes on them, and on the stamped papers made use of in them, have suffered a diminution, to the detriment of my revenues, near five hundred thousand livres.

Do

Do not then, my dear nephew, suffer yourself to be dazzled with the word *justice*: it is a word that has different relations, and is susceptible of different constructions. These are the ideas that I annex to it: Justice is the image of God. Now who can attain to such high perfection? Is it not more reasonable to give up so vain a project as that of an entire possession of her? Review all the kingdoms of the earth, examine and mark whether she is in any two kingdoms administered in the same form. Consult next the principles that rule mankind, and see whether they and Justice agree. What is there then so extraordinary in a man's being just after his own way? When I cast my eyes over all the tribunals of
my

my kingdom, I observed an immense army of lawyers, all presumably honest men, and yet violently suspected of not being so.* Every tribunal had its superior; I myself had mine; for even those judgements given by my council were liable to controul or opposition. I was not angry at this because it was a custom.† But

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* “So are we all; all honorable men!”

† The men of the law can, in process of time, come to such a pitch, as to be a match for the monarch, to struggle with his power, and even to overset it. Under a weak prince, surrounded with ignorant or avaricious ministers, lawyers will start up, and strengthen themselves with the love of the people, whose cause they affect to embrace; and, little by little, they will accomplish their end of breaking, and levelling in the dust, the idols

to

on examining, or rather on observing, chicanery every day gaining

to which they publicly before burnt incense. Do not let the shrewd management of the parliaments of France be forgotten. Under the pretext of disburthening from the taxes they are loud for taking off, they exaggerate to the king the public distresses, they paint the state running to its ruin, they give fresh spirit to the boldness of its enemies, destroy the patriotism of the subject, and end with usurping the administration into which they force themselves. Instead of doing justice to the wretches whom circumstances of oppression compel to apply to them, they drag them at their chariot-wheels, strip them, and send them to die naked on a dunghill. All the philosophers of Paris loudly exclaim against these open depredations exercised on the weak. The men of the law in that kingdom have been ever depraved, and rapacious of money. Read the Chancellor *de l'Hôpital*, and you will be convinced of this truth. — ORIGINAL NOTE.

ground,

ground, and invading the property of my subjects, I was frightened at all the immense bewildering labyrinths in which thousands of my subjects were losing themselves and devoured alive. But what gave me most disquiet was, the slow, but sure and constant, march of the people of the law, that spirit of liberty inseparable from their principles, and that dextrous management of their's of preserving their advantages, and of crushing their enemies, with all the appearances of the most austere equity. I made pass in review before my memory all those acts full of rigor, and often very unaccountable, of the parliaments of England and Paris, and was surpris'd at some of them being so disgraceful to the majesty of the throne. It was amidst all these

reflexions that I determined to strike at the foundations of this great power, and it was only by simplifying it as much as I could, that I have reduced it to the point at which I wanted it. You will, perhaps, be surpris'd, my dear nephew, that men, who have no arms, and who never speak but with respect of the sacred person of the king, should be the only people in his kingdom able to give law to him. It is precisely for these very reasons that it is not difficult for them to check or set bounds to our power. There is no suspecting them of violence, since they always speak to us with the greatest decency, and our subjects are soon captivated and led away in chains by that firm eloquence, which seems never to display itself but for their happiness and our glory.

I have often reflected on the advantages resulting to a kingdom from a body of representatives of the people, and which is a depositary of its laws; I am even ready to believe that the crown is the safer on a king's head for its having been given, or for its being preserved, to him by such a body; but that he must be strictly an honest man, and made up of good principles, to permit his actions to stand every day its scrutiny or examination.

When one has ambition, one must renounce that plan; I should never have done any thing if I had been cramped. Perhaps I might have obtained the character of a just king, but I should have missed that of a hero.

The

The limited monarch is oftener exposed to the vicissitudes of fortune than the arbitrary despot: but then the despot must be active, enlightened, and firm. There are more virtues required to give a lustre to a state of despotism than to that of monarchy. The courtier flatters the monarch, soothes his vices, and deceives him: the slave prostrates himself before the despot, debases himself, but gives him right information. It is, then, of more use to a great man to reign arbitrarily, but more grievous to the people to live under such a government.

MORN-

M O R N I N G

THE FOURTH.

ON POLITICS.

SINCE it has been agreed among men, that to cheat or deceive one's fellow-creatures is a mean and criminal action, there has been sought for, and invented, a term that might soften the appellation of the thing, and the word, which undoubtedly has been chosen for that purpose, is *Politics*. Now the word has been only found out in favour of sovereigns; because

because we cannot quite so decently be called rogues or rascals. But, be that as it may, this is what I think as to *politics*. I understand, then, by this word, dear nephew, that we are ever to try to cheat others. It is the way to have the advantage, or, at least, to be on a footing with the rest of mankind. For you may rest persuaded that all the states of the world run the same career. Now this principle being once settled, never be ashamed of making alliances, and of being yourself the only party that draws advantage from them. Do not commit that stupid fault of not abandoning them whenever it is your interest so to do,* and especially main-

* Indeed, good uncle, I will mind what you say.

tain vigorously this maxim, that stripping your neighbours is only to take away from them the means of doing you a mischief. It is politics, properly speaking, that found kingdoms and preserve them; so that, dear nephew, it is fit that you understand them thoroughly, and conceive them in their clearest light. For this purpose, I shall make two divisions of them to you, the one POLITICS of the STATE, the other PRIVATE POLITICS: the first turns on the great interests of the kingdom; the other on the particular interests of the king, and of this we shall first treat.

ON PRIVATE POLITICS.

A prince ought never to present to view but the fairest aspect of cha-

G

racter;

rafter; and this is a point to which you must pay a very serious attention. When I was only prince royal I had very little of a military turn; I loved my ease and the pleasures of the table, and, as to love, I made it on all sides. When I came to be king, I appeared the soldier, the philosopher, the poet; I lay upon straw, I ate ammunition-bread at the head of my camp, I drank very little before my subjects, and appeared to have a contempt for women.

As for my personal conduct, it is this: in my journeys I always go without a guard, and travel night and day; my train is far from numerous, but well chosen. My carriage is plain, but then it is hung upon special easy springs, and I sleep in

in it as well as in my bed. I seem to have no nicety about my eating or drinking. A lacquey, a cook, a confectioner, are all the menials I have for providing my table. I order my own dinner myself, and it is not what I acquit myself the worst of, as I know the country, and whatever I call for, of wild game, of fish, or butcher's meat, it is always sure to be of the best produce of the land.

When I come to a place of inhabitants, I have always a fatigued air, and shew myself to the people in a very shabby furtout and a wig ill combed. These are trifles, but trifles that often make a marvelous impression. I give audience to the whole universe, except to priests, ministers

nifters of the church, and monks: as those gentry are used to speak so as to be heard at a distance, I hear them from my window; a page receives them, and makes my compliments to them at the door. In every thing I say, I affect the air of thinking of nothing but the happiness of my subjects; I ask questions of the nobility, of citizens, of mechanics, and enter with them into the minutest particulars. You have, my dear nephew, heard, as well as myself, the flattering discourse of those good kinds of people. You cannot forget him that said, that I must be an extraordinary good king, who could put myself to so much fatigue after having carried on so long a war. You may also remember him, who pitied me from his heart,

on

on observing the bad furtout I had on, and the small dishes that were served on my table. The poor man did not know that I had a very good coat underneath, and could not imagine it possible to dine any thing like well without a ham and a whole shoul-der of veal on the table.

At a review of my troops, before a regiment is to pass muster, I take care to read over the names of all its officers and serjeants, and I retain three or four of them, with the names of the companies to which they be-long. I procure an exact informa-tion of the petty abuses which may have been committed by my cap-tains, and I allow the soldiers liberty of complaining. The hour of the review being come, I set out from
wherever

wherever I am. Presently the mob gets round me; nor do I suffer it to be kept off, but chat by the way with the first person that is nearest me, or that can make me the most reasonable answer. As soon as I am come to the regiment, I see that the exercise be without too much trouble, and rather with ease, performed throughout all the ranks, and I speak to all the captains. When I am over-against those whose names I have retained, I speak to them freely, as likewise to all the lieutenants and serjeants: this gives me a wonderful fine air of memory and reflection.

You saw, dear nephew, in what manner I mortified the major who used to furnish his company with shirts too short; I used him so ill, that

that one of the soldiers had the impudence, by way of shewing the scanty measure, to pull his shirt out of his breeches.

If a regiment does not acquit itself of the exercise to my satisfaction, I have a kind of punishment for it that is not amiss; I order it to perform the exercise for thirteen days longer than usual, and ask none of the officers to my table. If the *manœuvres* are well executed, I have all the captains to dine with me, and even some of the lieutenants.

By means, then, of the reviews being conducted in this manner, I come at a perfect knowledge of my troops; and when I find any officer that answers me with firmness, intelligence,
and

and clearness, I set him down in my list for making use of his service on proper occasions.

Hitherto it has been believed by the world that it is the stark love and kindness I bear to my subjects that engages me to visit my dominions as often as I possibly can. I like to leave that same world in quiet possession of that idea; but there enters very little of the reality of such a motive into that trouble I give myself; the truth is, that I am obliged to it, and this is the reason. My kingdom is despotic, consequently I, who am the possessor of it, am alone in charge of it. If I did not make, at times, a tour of inspection through my dominions, my governors would put themselves in my place, and would,
little

little by little, divest themselves of their principles of obedience, and adopt in their stead those of independence.

Besides, as my orders cannot be other than stern and absolute, those who represent me would usurp the same tone of tyranny. Whereas, by visiting my kingdom from time to time, I am enabled to take cognizance of all the abuses that may have been committed of the powers intrusted by me, and to keep within the bounds of their duty such as might otherwise take it into their head to transgress them. Add to these reasons, that of making my subjects believe, that I come familiarly among them purely to receive their complaints, and to redress their grievances.

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ON LITERATURE.

I have done every thing in my power to acquire a reputation in literature, and, in that, have been more successful than Cardinal Richelieu, for, thank God, I pass for an author; but, between you and me, and not to let it go any farther, they are a damned set of people, those they call wits. They are insupportable for their vanity: insolent, despising the great, and yet fond of greatness; tyrants in their opinions, implacable enemies, inconstant friends, difficult to live with, and often flatterers and satirists in the same day. And yet, for all this, they are necessary beings to a prince who would reign despotically, and who loves glory. They are the dispensers of the honours of
celebrity;

celebrity ; without them, there is no acquiring a solid reputation. They must, then, be caressed from our need of them, and recompensed from good policy. As this is a profession, or call it, if you will, a trade, that takes us off from the occupations worthy of the majesty of the throne, I never compose but when I have nothing better to do ; and, to give myself the more ease in it, I keep at my court some wits, who take care to put my ideas into order. You have seen with what distinction I treated Monsieur D'Alembert in his last visit here ; I always set him at my table, and did nothing but praise him. You even seemed surprised at the great respect I shewed this author ; but you do not know, perhaps, that this philosopher is listened to at Paris like an oracle ;

that he talks of nothing else there but of my talents and my virtues; and that he maintains every where that I fulfil the character of a true hero and of a great king. Besides, there is a sort of pleasure to me, in hearing myself praised with wit and delicacy; and, to deal sincerely with you, I am far from being insensible to panegyric. I cannot dissemble to myself, that all my actions are not clearly praise-worthy; but D'Alembert is too good-natured, that, when he sits by me, he never opens his mouth but to say obliging things to me. Voltaire was not of so pliable a character; accordingly I drove him from my court, of which I made a merit to Maupertuis, though the true reason at bottom was, that I stood in fear of him, because I was not sure that I could

could always humour his avarice, and knew perfectly well, that half-a-crown less than he expected would draw on me two thousand scratches from his satirical claws.

Besides, every thing well considered, and after having taken the advice of my academy, it was a clearly decided point, that it was impossible for two wits to breathe the same air.

I was forgetting to tell you, that in the midst of my greatest straits and disasters, I took care that the wits should have their pensions duly paid them. These philosophers exclaim against war as the most execrable of all madnesses the moment that it touches their pocket.

CONDUCT IN THE SMALLER MATTERS
OF LIFE.

Have you a mind to satisfy all the world at a very little cost? This is the secret. Let all your subjects have leave to apply to yourself directly by writing, or in personal audience; and, according as you admit of either of these, answer or hear what they have to say. But this is the style you are to employ:

*“ If what you tell me be true, I will
“ do you justice: but you may also lay
“ your account with the zeal I have
“ for punishing calumny and falsity. I
“ am your king, F——c.”*

If they complain, in person, to you, hear them with attention, or at least with an air that may make them think you have it. Let your answer especially be firm and laconic. Two letters, or two verbal answers, in such a style, will save you from the importunity of many complaints, and will give you among your own subjects, and more yet in foreign courts, such an air of simplicity, and of descending into particulars, as in point of character makes the fortune of kings. I am well assured, dear nephew, that on the credit of two letters of this kind, actually extant in those countries which the French took in 1757, I passed among them for a king the most popular, the most plain-dealing, and

and the most equitable, that ever was
or could be.

AS TO DRESS.

If my grand-father had lived twenty years more, we should have been an undone people, for his birth-day would have devoured the kingdom. I never wear any coat but my uniform. The military imagine that this proceeds from the regard I have for their profession: but in fact it is to make my example enforce my preachments of simplicity of dress. My father was right in his notion of bringing in the blue for birth-days. Those who are not rich, and would appear well-dressed, would do well to avoid the half-lace. One should leave embroidery,

dery, and the taudry daubings of gold and silver, to those idle effeminate princes who live in the midst of nothing but pleasures, balls, and debauchery. There is a necessity for the frivolous to study every day some new fanciful taste in dress, that they may please the ladies, which they make their sole occupation.

AS TO PLEASURES.

Love is a little deity that spares no one. When one resists those darts he lets fly at us in a fair way, he takes another turn; so that I would not wish you to have the vanity of making head against him. One way or other he is sure of you. Though I have not to complain of the trick he has played me, I would not advise

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you

you to follow my example. It might come in time to have very bad consequences; for, by degrees, your governors and officers would, in their choice of recruits, consult more their own pleasures than the honour of your service, and your army might come at length to be like the regiment of your uncle Henry.

I should have liked hunting well enough, but the accompt-expenses of my grandfather's grand huntsman corrected me of that inclination. My father has told me a hundred times, that there were but two kings in Europe rich enough to keep buck-hounds, because it is indecent for a crowned head to hunt with no more state than a private gentleman.

Nature

Nature has given me self-indulgent-enough dispositions. I love good eating, good wines, coffee, and even spirituous cordials, and yet my subjects believe me the most abstemious king in the universe. When I eat in public, it is my German cook that dresses my dinner; but when I am snug in my little private apartments, I have a French cook who does his best to humour my palate, which, I must confess, is rather of the nicest. Philosophers may say what they will, with all their lessons, but the pleasures of the senses very well deserve that we should spare them a couple of hours a day: for, in fact, what would our existence be without them?

I could take a pleasure in play, but I cannot bring myself to a habit of induring to lose. Besides, play is the looking-glass of the soul; and this does not at all do for me, for I do not much care that any one should look into mine.

I love theatrical entertainments extremely, and especially music: but I find the Opera cursedly dear, and the pleasure I take in hearing a fine voice or a good violin would be much more lively and pure if it did not cost me so much money. As no one can be imposed upon as to this expense, I have used my best endeavours to persuade that it was useful and even necessary: but I never could get the old generals to come into the opinion, that an eunuch

nuch or a virtuoso ought to have the same pay as they.

I will now give up to you the knowledge of man, though at his expense. Believe me, he is always delivered up to his passions; vanity is at the bottom of all his thirst after glory, and his virtues are all founded on his self-interest and ambition. Have you a mind to pass for a hero? Make boldly your approaches to crimes. Would you like to be thought virtuous? Learn to appear artfully what you are not.

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mind to pass for a hero? Make boldly
your approaches to civility. Would
you like to be thought virtuous?
Learn to appear artfully what you are.
I am, Sir, your humble servant, J. O. R. N.

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MORNING

THE FIFTH.

ON POLITICS OF THE STATE.

THESE politics may be reduced to three heads, or principles. The first, self-preservation, and aggrandizement, according to circumstances. Second, alliances never to be made but for one's own advantage. And the third, to make one's self respected and feared in the most difficult times.

PRINCIPLE

PRINCIPLE THE FIRST.

OF SELF-PRESERVATION AND AG-
GRANDIZEMENT.

On my ascending the throne, I visited the coffers of my father. His great economy, I found, had put me in a condition of conceiving great projects. Soon afterwards I made a review of my troops, and fine ones they appeared to me: upon which I returned to my coffers, and took out of them wherewith to double my military force. As I had then just rendered my power twice as great as it was before, it was natural for me not to be contented with only preserving what I had, so that I was quickly determined to avail myself of

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the first opportunity that should offer. In the mean while I exercised my troops, and used my best endeavours to draw the eyes of all Europe on my *manœuvres*; I renewed them every year, in order to appear more and more master of the art of war; and, at length, I obtained my wish of procuring a general attention. I turned the head of all the powers, and all the world gave themselves up for lost, if their military did not move head, legs, and arms, *à la mode* of the Prussian exercise. All my soldiers and my officers took it into their heads that they were twice the men they were before, on seeing they were every where aped.

When my troops had thus acquired an advantage over all the

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others,

others, I had nothing to do but to examine what pretensions it was possible for me to form upon different provinces. Four different points offered themselves to my view: *Silesia, Polish Prussia, Dutch Gueldre, and Swedish Pomerania*. I fixed, however, on *Silesia*, both because that object deserved my attention more than all the others put together, and because the circumstances were more favourable to me. I left to time the care of the execution of my projects on the other points. I will not here enter on a demonstration to you of the validity of my pretensions on *Silesia*, I took care to have it established by my orators. The empress-queen opposed her's to them, and the cause was pleaded and decided by great guns, small arms, and sabres.

But

— But let me return to those favourable circumstances I intimated: thus it was that they presented themselves. France wanted to take the empire out of the hands of the House of Austria:—there was nothing I wished for more. France also had a mind to form in Italy a state for the Infant:—this too I liked, because it could not be done but at the expense of the empress-queen. In short, France had conceived the noble project of marching to the gates of Vienna:—that was the very point I waited for, that I might seize upon Silesia.

Be then, my dear nephew, provided of money; wait for circumstances; and be assured of not barely preserving your dominions, but of

aggrandizing them. There are certain small politicians who pretend, that, when a state is arrived at a certain point, it ought not to think of aggrandizement, because the system of the ballance of power has limited each state to a certain fixed extent. I remember, that the ambition of Lewis XIVth had like to have cost France dear, and I am not insensible of all the disquiet that mine has given me : I know, also, that France, in the midst of her greatest disasters, disposed of a crown, and preserved the provinces she had conquered ; and you may, as to myself, see, that, amidst all the storm that threatened me, I have lost nothing ; so that every thing depends on the circumstances of the times, and
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on the courage of him that takes and holds.

You cannot, my dear nephew, conceive how important it is for a king and a state to go often out of the common road; it is only by the marvellous that one can strike an awe into others, or get a great name. The Balance is a word that has subdued the whole world, by the light in which it was considered of its securing a constant possession; and yet, in truth, this same Balance is no more than a bare word, an empty sound; for Europe is a family in which there are too many bad brothers and quarrelsome relations. I go farther yet, dear nephew: it is by the contempt of this system that one must come at any thing that is great. Be-
hold

hold the English, they have put the sea in chains; that fierce unruly element no longer dares carry any vessels but with their permission.

From all this, it results, that it is good policy to be always attempting something, and to be perfectly persuaded that we have a right to every thing that suits us. You must only take care not to make, with too much vanity, too open a proclamation of such pretensions; and especially to maintain at your court two or three persons of eloquence, and leave it in charge with them to justify you.

PRINCIPLE

PRINCIPLE THE SECOND.

ON ALLIANCES.

To form alliances for one's advantage is a great maxim of state, and there are no powers that can answer to themselves a neglect of it. Thence, by clear inference, it follows, that you should break an alliance as soon as ever it becomes prejudicial to you. In my first war with the Queen of Hungary, I abandoned France at Prague, because I got Silesia by the bargain. If I had escorted the French safe to Vienna, they would never have given me so much. Some years after I renewed with them, because I had a mind to attempt the conquest of Bohemia, and thought it best to keep measures

measures with this power, against I might have occasion for its assistance. Since that time I have neglected that nation, in order to come in with another that offered me more. When Prussia, dear nephew, shall have made her fortune, it will be time enough for her to give herself an air of fidelity to engagements and of constancy; an air which, at the most, becomes none but great states or little sovereigns. I have already, dear nephew, told you that politics and villany are almost synonymous terms, and I told you the truth. And yet you will, on this head, find some people who have formed to themselves certain systems of probity; so that you may hazard any thing by means of your ambassadors. I have found some that have served me in
very

very delicate occasions, and who, to come at a mystery, would have rummaged or picked the pockets of a king. Let your choice fall especially on those who have the talent of expressing themselves in vague, indefinite, terms, or in squinting and perplexed phrases. You would not do amiss to have at your devotion some political physicians and locksmiths; they may sometimes be of great use to you. I know, by experience, all the advantages that may be gained by their means.

PRINCIPLE THE THIRD.

OF INSPIRING RESPECT AND FEAR.

To make one's self respected and feared by one's neighbours is the very

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summit

summit of high policy. This end is to be achieved by two means : — the first, is to have a real force and effectual resources ; — the second, is to make the most of the strength one has. — Now we are not within the first case, and that is the reason of my having neglected nothing that might make me shine in the second. There are powers who imagine that an embassy should always be sent with great splendor, and cut a great figure. Monsieur de Richelieu, however, only served at Vienna to put the French into a ridiculous light ; for the Austrians concluded, that the whole nation smelt as strong of musk and amber as he that represented it.

As for me, I rather hold that it is more by the noble manner in which
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an ambassador makes his master speak, than by the parade of his equipages or retinue, that he gains a true or valuable respect: — it is for this reason that I propose never more to employ ambassadors, but only envoys. Besides, the first of these characters is too difficult to fill suitably, as it requires a man of great note or distinction, very rich, and who understands politics perfectly; whereas, with this last advantage only, an envoy may serve sufficiently for the purpose. By adopting this system, you will, every year, save a considerable sum, and your business will be as well done. There are, however, some occasions, in which it is necessary to shew away with some magnificence; as for example, when you come to a rupture with a court, or make an alliance,

liance, or for a nuptial ceremony. But these embassies must be ever considered as extraordinary.

Never ask faintly, but seem rather to demand. If you have any cause of discontent given you, reserve your revenge for the moment in which you may obtain the most complete satisfaction, but especially do not stand in fear of reprisals; your glory will not suffer for it, it will only be so much the worse for those of your subjects on whom the damage may fall. It must, then, be your great aim that all your neighbours should be persuaded that you fear nothing, and that nothing can astonish you. Endeavour, above all things, to pass with them for one of a dangerous cast of mind, who knows no other principles

principles but those that lead to military fame. Manage so that they may be fully convinced that you would sooner lose two kingdoms than not play a part that may transmit you to posterity. As these sentiments are those of a soul above the common order, they strike, they confound, the greatest part of mankind; and it is this that, in truth, constitutes in the world the greatest monarchs.

When a stranger comes to your court, overwhelm him with civilities, and especially try to have him always near you; this will be the best way to keep concealed from him the defects of your government. If he is a military man, let the exercise of your regiment of guards be performed before him, and let it be yourself that commands

commands them. If he is a wit who has composed a work, let him see it lying on your table, and talk to him of his talents. If he is in a mercantile life, listen to him with affability, caress him, and try to fix him in your country.

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